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PSYCHOLOGICAL LITERATURE.

- (26) *Christianity and Idealism.* By JOHN WATSON, LL. D. The MacMillan Co., 1897. Price \$1.25.

This is a new and revised edition of Professor Watson's book, which first appeared a little less than a year ago. Several additions have been made to Part II. They include chapters on "The Failure of Materialism," "The Idealistic Interpretation of Natural Evolution," "Idealism and Human Progress," besides a dozen new pages in the final chapter, in which the author supplements his view of the relation of the human to the divine intelligence. The inadequacy of a mechanical metaphysic is shown in the chapter on materialism. Evolutionism as a philosophical principle succeeds better, for it explains the world as a rational unity. This unity is variously expressed in gravitation, chemical affinity, biological organism, and finally in the personal self. The chapter on human progress asks what is implied in this highest unity — the personal self. The answer asserts that the whole process of human evolution consists in "the gradual realization of reason in the individual and in society." Yet, this is no manifestation of a process hostile to the "cosmic" process, as Professor Huxley contended, nor is it antithetic with a "religious feeling," which Mr. Kidd makes responsible for human progress. It is rather the self-conscious and self-determining principle which explains the lower as well as the higher stages of evolution — the "ultimate conception by means of which existence must be explained." The book certainly gains in interest and value by the introduction of the concept of evolution into the service of idealistic philosophy.

I. MADISON BENTLEY,
Cornell University.

- (27) *Sull' Importanza delle Ricerche relative alla Storia delle Scienze.* DOTT. GIOVANNI VAILATI. Torino, 1897, 22 pp. 8vo.

This introductory lecture to a course on the history of mechanics emphasizes the need and the value of researches into the history of human thought, as seen in the development of the various branches of science. Dr. Vailati compares the disdain with which certain Greek philosophical schools looked upon such researches with the position of Malebranche, and those who held the Scriptures to contain all knowledge, and Adam to have been all perfect before the fall. The history of human opinions, bad or good, false or true, old or new, is of paramount importance. Every error indicates some reef to be avoided, though every discovery does not always indicate a path to be followed. The "science" of times gone by is as human as the science of the century in which we now are. From the knowledge of the development of science comes a true concept of the evolving human mind. Phylogeny and ontogeny receive light from such investigations. Their pedagogical value is also very high. As scientist, to use the noble phrase, one can belong "to the masters of those who know," but as teacher, he must be "the masters of those who know not." Dr. Vailati points out that at the University of Berlin there are courses in the history of chemistry and of medicine; at Breslau, in the history of medicine, of mathematics and of botany; at Königsberg, in the history of astronomy; at Graz, in the history of ancient Greek scientific literature; at Wit-